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and PROGRESS of **SPIRITUALISM**,
also to RELIGION IN GENERAL and to REFORM.

No. 1782—Vol. XXXV.

FRIDAY, JANUARY 6, 1922.

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An Exponent of the Spiritual Philosophy of the Present Century.

No. 1782—Vol. XXXV.

FRIDAY, JANUARY 6, 1922

PRICE TWOPENCE.

Original Poetry.

Angel Visitants.

How oft we ask when hearts are sad,
And eyes are dimmed with tears,
That angels in their brightness clad
Should leave their golden spheres,

And visit us with wondrous balms
To ease all grief and pain;
To turn the wildest storms to calms,
And night to day again.

But when they come at our behest
With sweet and patient smile,
They are not even bid to rest—
To muse with us awhile;

For when they knock upon the door
The knock goes by unheard,
Because we're stamping on the floor
In some wild anger stirred—

And uttering vows of blackest hate,
With shrieks of senseless scorn,
Because some brother dares to state
A view, to us unborn.

They patient wait till anger's flood
Has ebb'd to its domain;
And when we stand with cooler blood,
Renew their quest again.

Thank God they're cast in richer mould
Than we, poor things of clay;
For still they bless us whilst we scold,
And bide with us to pray.

—W. J. GRINDLEY.

A New Year's Message.

By the President of the Spiritualists' National Union.

If Christmas stands pre-eminently as the season of rejoicing and care-free enjoyment, the New Year brings one back to the serious affairs of life. The man of business regards the occasion suitable for stock-taking, while the unobtrusive individual also realises that a glance over the year just closing reveals more or less some small decline from the standard aimed at, and so begins the New Year with fresh resolves to aim higher. Sometimes the year has been so propitious that the only question is the extent of the progress made. In such an event there will be the congratulation of friends to add to the joy of triumphs achieved. Sometimes events prove less favourable, and then the need is for a severe but faithful analysis of one's affairs to discover the source of the losses. It may require rigid determination and an iron will of disciplined retrenchment during the succeeding year to avert disaster, and to turn losses into gains. Sometimes, alas, in spite of all efforts, nothing can avert the threatened disaster, and irretrievable ruin is the consequence. In these circumstances it will be vain to look for the congratulation of friends. More often than not sympathy will be absent, and only the cold suspicious glance of those ready to desert the defeated will be met. He who once tasted the joys

of the triumphant may now have to endure the agonies and torment of utter defeat.

In a similar vein one may think of the periodical stock-takings that come in the history of nations. One after another small peoples rise to power and grow to be mighty empires, ruling nearly all their known world. They become rich in possessions of all kinds, and able to bestow upon favourite soldiers and statesmen those lavish gifts and glories which dazzle the courtiers of all ages. Thereafter they dwindle again into insignificance before the rising power of still younger peoples, and so in their turn become the exploited of the later conquerors.

The success or failure of an individual in commercial pursuits affords no striking lessons to the normal mind. Now and again some outstanding name may, perhaps, adorn a tale to urge the modern gospel of "get on or get out," but of the deeper issues of life they afford little clue. They are there quite plainly to be seen by the student for the deep-thinking mind, but not to the ordinary normal man. But with the activities of great movements for nations it is becoming apparent even to this ordinary mind that success or failure is not to be measured in terms of material gains alone. It is felt that higher standards of value must be accepted. An empire on which the sun never sets is no longer acceptable as in itself evidence of greatness. Some more vital questions need to be answered before such a verdict can be given. How were those great dominions acquired? How are they ruled, and what are the conditions of the peoples under that rule? Does slavery or oppression exist in any part of those far-flung dependencies? Or, again, of what avail is it to boast of being the richest country in the world if poverty and unemployment is the normal lot of huge masses of its inhabitants? So it comes at last to be realised that the greatness is to be found in the contentedness and well-being of the common people, and that the permanence and safety of kingdoms depends to a greater extent upon the right solution of these internal and moral problems than upon external possessions.

Such reflections are not new, and their general truth is acknowledged to govern our conception of the existence and activities of other kinds of organised efforts—social, political or religious. In spite of this general recognition, however, the ordinary citizen or member of any of the associations referred to feels it has little to do with himself individually. He does not feel the weight of responsibility attaching to his membership in these great concerns. He is by no means certain that his voice or actions count so heavily in the totality of achievement, whether for good or evil, credited to the body of which he is a member. He is apt to think that the efforts to impress him with the bigness of his personal influence are exaggerations of a truth beyond its legitimate bounds. Further, there is a lurking suspicion in his mind that to be compelled to indulge in a deep introspective examination of his actions and responsibilities would be more likely to lead him to feel the uselessness of his efforts, than find in it an inspiration to greater upward striving.

After all, it is a matter of common observation that they are few who climb the Pisgah Heights, whether on mental or spiritual planes. Equally few are they who plunge headlong from giddy heights to those awful pits of dark despair or deep remorse. For the average person, life is made up of small variations in depth or width of experience. A little eminence somewhat easily surmounted here, or a small depression safely negotiated there. A little fair weather sailing over summer seas at one period, at another just a few rough blasts of winter snows, sufficient to make one appreciate and long for the return of warmth

and brightness. The great bulk of life's pilgrims are content to take but a few steps beyond the boundaries of their inherited beliefs and customs. Only to the few comes the courage to forsake all these home ties, to sail over uncharted seas for the sake of a truth or a light that shall be revealed only after one has wandered through great darkness in loneliness and perils.

For once, then, our New Year's message shall be for these quiet plodders along life's highway, rather than for those valiant souls whose compensation and reward is often in their high endeavour, with the voice of angels calling ever through the dark, and with an interior vision bringing exaltation and forgetfulness of the smaller ills of life.

Such a message lies in the thought that our spiritual progression grows slowly but surely through those experiences which make up the common life of the common people, rather than through the mental processes so frequently recommended from press and platform. We are coming to recognise that the wonderful psychic is not necessarily a spiritually-minded person. Everyone now realises that there are many beautiful souls endowed with the most exquisite spiritual unfoldment, and spiritual intuition of divine things, who have never consciously exercised any psychic gift whatsoever. Such souls are far higher in the scale of all that stands for spirituality than those mediums who have sacrificed everything for the splendour of psychic manifestation.

Do we equally realise the same truth as between some sweet soul whose only gift is the love of humankind, and the person who has searched heaven and earth in the desire to acquire knowledge, and the wisdom that is supposed to flow from the sustained efforts to pierce the Infinite and capture, willy nilly, its most precious secrets? There is a world of sane admonition on this point in the Apostle Paul's first letter to the Church at Corinth (chapter xiii. 1-3). "Though I speak with the tongues of angels, and have not charity, I am become as sounding brass or a tinkling cymbal. Though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods, to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing."

Much of the exhortation from the press and platform urging men to search after wisdom, etc., proceeds on the assumption that these spiritual endowments can be acquired by diligent study or by some persistent practice of particular exercises, much as one would study for a profession or a skilled craft. There is far too much emphasis on the mental effort involved to acquire knowledge. Yet nothing so strikes the keen observer as the big gap existing between what is mentally grasped and that which has become woven into the very fabric of life, and so become the real focus of all one's activities.

Let the normal man, therefore, be thankful that his spiritual life grows as spontaneously and as unconsciously as the flowers of the field. That after all is the truest way, and saves him from the deadliest of all faults, spiritual pride. Take as a test the discernment of that which is real from the unreal. One hour's passionate grief for wrong done or suffered will open the mind more effectually than years of study of religions or sciences. In the soul's travelling all life values are changed from the moment of suffering; never more will the lesson be forgotten, for it was acquired by the stripping bare of a human soul. Similarly, justice, honour and truth are wrought into the fibre of life by the experience of the common round of everyday events. Joy and happiness with their counterparts, pain and sorrow, all bring silent forces to bear on the human soul. Imperceptibly but surely as the years advance there come moments of divine illumination marking off the lessons once for all learned in this school-house of experience. Our conquests and defeats, our loves and hates, mould us; so also do our mistakes and the painfully slow recoveries from the effects of folly or ill-considered judgments.

The flame and ardour of youth, keyed to high endeavour with its uncompromising challenge of principles and convictions against convention and accommodation, are urgings of the indwelling spirit of the race carrying the world beyond its inherent conservatism, thereby making possible pro-

gression for the community to expand into larger life. Then come the middle years and new lessons. Delusion and recognition of limitations to which our human efforts can go, now play their part. Defections and treacheries among one time friends tests our loyalty to truth and vision. Last of all come the still riper years with its fuller understanding of human frailties, and patience and forgiveness of the imperfections in the around one. Here arises that deep abiding conviction "That all things work together for good." Here, indeed, is illumination and intuition of the highest spiritual verities, the power to see beyond the chaos and the war of worlds, the interior harmony of creation, and the Godward trend of all human activity. To know and love mankind in spite of its manifold weaknesses and imperfections, so that it is moving up its appointed stairway to the high destiny and place in the eternal scheme of things determined in the mind of the Eternal Father since the foundation of the world were laid.

Direct Voice Phenomena.

Julius Frost.

WITH the exception, perhaps, of materialisation—the rarest of all forms of spirit manifestation—there is no class of phenomena more convincing than the direct voice. Unfortunately, this is also comparatively rare, and good trumpet mediums are few and far between. I have been exceptionally fortunate in this respect, having had for several years the opportunity of attending the home circle of one of the finest trumpet mediums in this country, Mr. T. D'Aute-Hooper, of Birmingham. This is, purely, a private circle, and in no case does the medium accept any fees. Hence its value is considerably enhanced from the enquirer's point of view.

The seances which I attended were held in an ordinary sitting-room, rather on the small side. A large table occupied the centre. There were three doors, all of which were kept closed. The sitters were in such a position that any "confederate" entering by any of these doors could not hope to escape detection. When the sitters were in position around the table, the medium forming a part of the circle, the gas was extinguished and the room plunged into total darkness. The trumpet, some three feet in length, made of cardboard, with a metal mouth-piece, was placed on the table. The seances began with other phenomena—control, clairvoyance, etc.—and after about an hour the trumpet phenomena began.

The novice to such seances is not likely to forget his sensations on hearing the direct voice for the first time. Perhaps the trumpet is moving round, the sitters are singing, and suddenly an extra voice chimes in. One has an eerie feeling at first, when thus hearing the voices of the "dead," especially in the dark room.

Trumpet seances are almost always held in darkness. Doubtless this facilitates the production of the phenomena, while the vibrations of light may make it much more difficult. Occasionally, however, these seances take place in daylight, but only rarely. Of course, the fact that the phenomena take place in darkness is a point which the sceptic will criticise, but, given proper precautions against fraud, I fail to see that the direct voice can be "faked" much more easily in the dark than in the daylight.

Doubtless it can be said, and not without some reason, that the darkness is liable to make the sitters less critical or less able to detect any deception, but I do not think this a point of vital importance.

There are, I think, two—and only two—ways in which the direct voice could be faked: namely, by ventriloquism or by the aid of a confederate. Let us consider these points and see to what extent they hold good.

Firstly, ventriloquism. This is by far the most likely form of fraud. But through the trumpet come many different voices, and many different accents. The medium, if deceiving, must be able to mimic all these. Let us grant that he can. But then another question arises. In many—not all—cases a sitter is able to recognise the voice and peculiarities of speech of a "dead" friend, a friend most

certainly unknown to the medium in almost every case. How can the medium imitate what he has never heard?

Between a spirit speaking as a control through a medium, and one speaking by the direct voice through a trumpet, there is a world of difference. In the first case, the spirit has to use the medium's physical organism, wherewith to make himself heard by those in the flesh. Consequently the voice contains most of the little peculiarities of speech of the medium. Indeed, that is only to be expected, and the only way of judging the genuineness of a trance address lies in the intrinsic value of what is said, whether it is beyond the medium's capabilities, and even then, there is not infrequently an element of uncertainty about the whole thing.

But in the second case, the communicator does not speak through the medium at all; he speaks direct through the trumpet. Exactly how this is done, we cannot say, but it is done, and that is the point. Some day we shall understand the process; for the moment we must be content with the fact. And in this case, as I have said, the spirit communicating can, in most instances at least, still retain his own peculiarities of speech, tone of voice, etc., points in which no two persons are alike.

The ventriloquial and confederate theories cannot explain this last point, I think. There is another interesting point, too, I have heard spirits speaking and singing in foreign languages—Italian, for example—unknown to the medium. I have even heard two spirits speaking at once, one in English and the other in Italian. How is this "faked"? And I have had information given me through the trumpet which was news to me, and which most certainly no one else present could possibly have known anything about, and which was afterwards verified. Add to this the fact that I could recognise the voice as that of a friend killed in the war, and that he gave his nickname when I asked him for his name, the nickname being the one by which he was generally known to a few friends. Explain all this, ye critics.

Add to all this the fact that the medium is an honourable man, and accepts no fees. I do most emphatically say, with the firmest conviction, that I know I have spoken to my friend who was killed in the war, that I have heard his voice in an unmistakable way, and that I know, thanks to the direct voice, that death is not the end. And when one has that knowledge, life can never be quite the same again. It takes a grander, wider and nobler aspect. The way is open to all. "Seek, and ye shall find."

[NOTE.—We think the ventriloquial explanation of voice phenomena a very thin one. The success of a ventriloquist depends upon suggestive action, inferring that the voice comes from elsewhere. Either the eyes or hands of the ventriloquist suggest a spurious point of origin. This is impossible in the dark.—EDITOR.]

Doris Keightley.

W. George Wheeler, L.P.I.

DORIS KEIGHTLEY was small and finely made. Her soul-life predominated; her body comparatively frail, considering the great activity of the mind.

Doris was not the type to attain venerable age—perhaps she did not desire it. What she desired was to crowd her life with divinest service, to accomplish the fullest amount in her girlhood and early womanhood. In this she seemed likely to succeed.

Doris was not strong, yet she was scarcely ever ill. She had had but one serious breakdown—pleurisy, with complications. It had left her, according to medical authority, with a form of heart disease. Her mind even then was remarkably vigorous; in fact, she recovered by will power. It was not the mere animal will, possessed by certain types of business men, but rather the psychic will of a beautiful upturned soul. Doris never forgot that illness—pleurisy had gripped her in the street, and she had dragged herself somehow to her room. Then for nearly a week she struggled between this world and the next. On the sixth day she half dressed and sat on the bed.

"You've had a close squeeze, little girl!" said the old doctor.

She smiled sweetly and thanked him for his care.

The second week she had her large girls' class in the sitting-room as usual. Some of them looked almost as old as their teacher. Doris felt weak, every movement wearied her. It was psychic will that governed and triumphed.

Doris was peculiarly psychic. Her spirit was open to the great spirit realm. At early morning, soon after it was light, she would compose gems of thought—gems that would have been considered priceless in a nobler and diviner age, lovely poetical prayers, fresh and fragrant, as though given her from heaven. It seemed as if she had her thought-angels who came at earliest morn, or perchance it was her higher self, half hidden at other times. Doris believed in angels, spirit souls, psychic revelations and dreams.

The mention of dreams reminds us of a story in Doris Keightley's life. It was soon after the pleurisy attack and recovery. She had just been able to accept a fresh situation in a business house. It was not a very great position, although in its way a responsible one. She was a cashier.

It appeared some time before Doris was engaged in the desk, a distinguished lady customer had left behind her a small parcel containing a pearl necklace and a fancy book. The customer immediately after went abroad, and the package was given in charge of the girl cashier.

The matter was forgotten, and the cashier soon after left. Doris Keightley took her place. When the customer returned from abroad she thought of the necklace and book, making enquiry at the business house. The package could not be found.

Doris was greatly distressed about it, as she thought the blame seemed to rest on her. That night she went to bed and dreamt about the necklace and book. In her sleep she saw the package, recognised it as the missing parcel, and knew exactly where it could be found.

The next morning Doris related her dream to a young lady assistant, who at once told her there was a fixture such as she described. They two went together and discovered the missing package. It was exactly as in the dream.

Doris' father was an invalid. He had met with an accident, and she and her young sister nursed him—that is, in the time they had to spare. Emilie still went to school.

It was early closing day, Doris' half-holiday, and she walked straight home from the cashier's desk to nurse her father. Doris was feeling extremely overdone, and watching by the sick man's side, fell asleep. In her sleep she perceived a familiar street, a house with flower pots in the window, a room containing a couch, and a young girl reclining on it. The young girl was her sister Emilie. A medical man and a tall fair lady were looking at Emilie. Doris recognised both. The one was a well-known physician and the other a benevolent lady of the district. Such was the dream.

Emilie did not return from the school, and as soon as the invalid fell asleep Doris put on her hat, walked to the street she had seen in her dream, and to the house with the flower pots in the window. Doris knocked and asked for the lady of the house, to whom she quickly related her vision.

It was true: Emilie had been knocked down in the street, but fortunately her injuries were slight. Doris Keightley was peculiarly psychic.

MRS. GLADYS DAVIES, of South Africa, who has spent the last 18 months in England, returns home on January 26th, leaving Liverpool by the White Star Liner, "Ceramia." Her object in visiting us was two-fold: to gain a wider experience for herself, and to do some little work for the Cause. She bids us extend to all her new-found friends her warmest thanks for the cordial reception accorded her which has endeared the "home land" to her heart. We trust she will convey the fraternal greetings of the Spiritualists of Great Britain to their co-religionists of South Africa, and that they will benefit by the experience Miss Davies has gained with us.

The Implications of Spiritualism.

Stanley De Brath.



PREPATORY NOTE.

At the Reading Conference of June, 1920, I was asked whether I would undertake to collect in an easily accessible form the principal data on which Spiritualism rests, and its chief inferences. It was suggested that this would enable those who have the spread of its truths at heart, but who have not access to many books, periodicals, and proceedings, to quote irrefutable instances from the writings of men of high scientific standing for the benefit of those who have open minds on the subject of Spiritualism.

The following articles are the result of my endeavours to comply with the request, with the view also of showing that we Spiritualists have a connected and cogent idea of man and the universe.

I shall not attempt to argue against sceptics, whether ecclesiastical or materialistic—only very prolonged impact of facts will move those who do not seem able to see that the consequences of rejecting the evidence must be towards clerical or materialist reaction. I think that many open-minded persons will be glad to have a collection of reliable data and inferences that are accepted by some of the best men of the day. There are also many who, like Sir A. Conan Doyle, are tired of the endless repetition of nearly identical phenomena without any connected indications of what they imply. To those readers who may think the allusions to the physical and natural sciences somewhat off the Spiritualist line, I would say that it is precisely the want of accord between those sciences and crude or elementary Spiritualist theories that leads many to reject Spiritualism lest it may mean a return to mediæval superstitions. I venture to think, too, that the readers of *THE TWO WORLDS* do not want watered-down science or philosophy, but rather to see how the psychic facts illustrate and agree with modern forms of both.

I.—THE RECURRING ISSUE.

The instinct that unseen powers exist is as old as history, and even much older. It is the foundation of religion in all places and in all times. The common consent of mankind explaining the occasional manifestation of those powers in accordance with the knowledge current at each period, regarded all such manifestations as "supernatural"—the direct action of Gods or spirits—and drew no very sharp line of demarcation between these two, nor even distinguished them from climatic forces, behind each of which they imagined an active agency. Even the properties of things were ascribed to a "spirit" resident in them. This was primitive Animism, which may still be observed among the Negro and other races.

This, of course, lent itself to the endless superstitions of fetish and animistic cults generally, but we have now the means of distinguishing between the superstitions and the facts from which they arose. The instinct of humanity to

penetrate to causes led to the early philosophies, and it is interesting to see the essence of ancient intuitions revive in modern forms. The Ionian school from Anaximander, Anaxagoras maintained the sole reality of matter and its properties, and that all particles of matter had a certain life in themselves; a concept essentially the same as Haeckel's unconscious cell-soul. To this Plato and the metaphysical school opposed the constitution of man, body, soul and spirit, the latter being enlightened by the Logos, or divine reason; which is in effect the modern concept of plastic matter, moulding energy, directing mind and divine spirit. The parallel between Haeckel and A. R. Wallace is complete.

Aristotle drew similar conclusions, some of which are the exact counterparts of Modern Spiritualism, when he says, "All these invisible beings are as substantial as the material beings" (Physics iv. 2, 3).

During the Middle Ages, which are generally considered as ending with the capture of Constantinople by the Turks in 1453 A.D., theology developed a cosmogony which was held to be absolute and final truth, not only as to its content—the genesis of matter from spirit—but also as to its form. Persecution of dissidents from the form naturally and logically followed. It is useless to attempt to fasten the blame for a common failing of mankind on any Church, sect, or party, the gravamen against persecutors was almost always that error was persecuting truth; and this was maintained by both sides alike, the oppressed not hesitating to persecute in their turn when able to do so.

After the revival of learning and the removal of the ban of the Church on the works of Aristotle, an intellectual movement began which amounted to a complete reversal of the dialectical method. Up to that time all questions were considered settled by an appeal to the authority of the Fathers and of Scripture, as defined by Councils, and to this was added the authority of Aristotle, the immense superiority of his philosophical ideas to mediæval dogmatism being recognised by such a mind as Aquinas. But Aristotle's method being founded on observation, it was impossible to arrest progress at his conclusions.

The new movement questioned all authority, and rested on observation, experiment and mathematics. The astronomical observations of Copernicus (1473-1543), of Galileo (1564-1642), and of Kepler (1571-1630) laid down the principles of modern astronomy on general lines, which all subsequent knowledge has but expanded and confirmed. The rejection of the idea that the earth is the centre of the universe was bound to lead in the end to a similar rejection of a geo-centric Deity.

The publication of Newton's "Principia" (1686), and his invention simultaneously with Leibnitz of the mathematical method now known as the differential and integral calculus, gave an instrument compared with which all previous mathematical processes were feeble. Mathematical advances by Bernoulli, Euler, Clairaut, d'Alembert, Taylor, and Maclaurin placed a method of analysis in the hands of students of Nature, of which they were not slow to avail themselves. Newton's principles of optics were followed by the discoveries of the laws of heat, especially of latent heat by Black.

Chemistry, in the hands of Scheele, Priestley, Cavendish, de Stahl, and Lavoisier, took its modern form—that the great variety of substances thought hitherto to be each of a different *genus*, are compounds of a relatively small number of "elements" according to definite laws, of which Dalton's Atomic Law is the chief. Buffon and Lamarck sketched the outline of an evolutionary theory afterwards expanded by Darwin. In short, during the 18th century the main lines of knowledge were laid down, which, being based on experiment and observation, have remained to the present day. Later experiment and improved methods have greatly added to them, and have modified their theories, but have not discarded their data. Still less have they reversed their method; experiment has displaced dialectic as a means of discovering truth, and more important still, the verity of these discoveries is proved by their result in the innumerable applications of science to the needs of civilised life. That method has revolutionised not only the physical and natural sciences, but has created those of psychology, comparative religion, Biblical criticism, and the mental sciences generally.

The inevitable result of these dazzling discoveries was the conflict between science and theology, which has lasted to our own day, and is not even yet at an end, because the concepts of God that are still current are based on ideas corresponding to the notion of the earth as centre of the universe. In the middle of the nineteenth century the field of conflict lay between the enthusiastic followers of the experimental method in the physical and natural sciences on the one hand, and the adherents to a literalist theology on the other; it was a conflict between facts on the one side and dogmas on the other. Of course the facts prevailed. The position is now quite different.

Discoveries of proximate causes for natural phenomena proceeded so far and succeeded one another so rapidly, that any reference to divine or spiritual causation was regarded by many as antiquated superstition. This movement culminated with Haeckel. Darwin, always careful, logical and scientific, prefaced his theory of pan-genesis (that all existing living forms are derived from the primitive cell through heredity, plus variability and enormous powers of increase), by the proviso that "Variability is governed by many unknown laws, more especially by that of the correlation of growth" (Orig. Spec., ch. 1). These laws were the starting points of variations which adaptation to environment and natural selection developed into species by the transformation of existing organs to new uses and new forms. He laid down, too, as a principle following logically on the causes assigned, that no organ, or faculty, or sensation, can have arisen in animals except through its utility to the species. But the chapter on religion in his "Life and Letters" makes it clear that he willingly admitted that the universe could not have existed without an intelligent cause, though any adequate conception of the nature of that cause lay beyond the powers of the human mind.

This "remnant of superstition" was distasteful to enthusiastic evolutionists enamoured of the doctrines of the struggle for existence and survival of the fittest, especially in Germany. It is difficult to say whether the desire for a modern version of the Hammer of Thor, or hatred of the religious idea, or sheer inability to perceive that there are facts that no natural selection can account for, was the origin of Haeckel's solution for "The Riddle of the Universe," but his answer to that riddle was precise. In that work he said:—

"The peculiar phenomenon of consciousness is not, as Du Bois Reymond and the dualistic school would have us believe, a completely transcendental problem, it is, as I showed thirty-three years ago, a physiological problem, and as such must be reduced to the phenomena of physics and chemistry" ("Riddle of the Universe," page 65, transl. J. McCabe).

He lays down the "Law of Substance," in which he includes matter and ether, and states as a postulate:—

"The two fundamental forms of substance, ponderable matter and ether, are not dead, and moved only by extrinsic force, but they are endowed with sensation and will (although, naturally, of the lowest grade); they experience an inclination for condensation, a dislike of strain; they strive after the one and struggle against the other" (page 78).

This is Schopenhauer's philosophy of "The-World as Will and Representation," which regards all phenomena as representations of unconscious will; it might be understood as the universal presence of organising mind—unconscious in the substance, but by no means unconscious in itself—the immanence of God in the world, as Spinoza and other thinkers put it, were it not that Haeckel rules out any such interpretation by identifying spirit with energy. He says:—

"We hold with Goethe that matter cannot exist and be operative without spirit, nor spirit without matter. We adhere firmly to the pure, unequivocal monism of Spinoza. Matter, or infinitely extended substance, and spirit (or energy), or sensitive and thinking substance, are the two fundamental attributes, or principal properties, of the all-embracing essence of the world, the universal substance" (page 8).

Dr. A. R. Wallace, from whom I cite these quotations, remarks: "The thinking infinite substance is, therefore, unconscious! This leads to Haeckel's theory of the cell-soul as the origin of all consciousness, but itself unconscious,

and he claims that, in a negative way, it rules out the three central dogmas of metaphysics—God, freedom, and immortality" (page 83). Haeckel states further:—

"The development of the universe is a monistic mechanical process, in which we discover no aim or purpose whatever; what we call design in the organic world is a special result of biological agencies; neither in the evolution of the heavenly bodies, nor in that of the crust of the earth do we find any trace of a controlling purpose—all is the result of chance." "Our own 'human nature' which exalted itself into an image of God in an anthropistic illusion sinks to the level of a placental mammal, which has no more value to the universe at large than the ant, the fly of a summer's day, the microscopic infusorian, or the smallest bacillus" (page 87).

These views had enormous currency in Germany, and almost as much in England. Their natural sequel was Nietzsche's doctrine of the superman. For him humanity was divided into supermen (especially Prussian supermen), and the slavish herd—the cannon-fodder; and expanding Haeckel's conclusion that "the ethics of Christianity are as baseless in theory as they are useless in practice" (ch. xix), he exclaims in the character of Zarathustra, "Ye have heard it was said by them of old time, Blessed are the peace-makers. But I say unto you, Blessed are the war-makers. What is more harmful than any vice? Pity for the weak and helpless."

We have now the issue clearly stated. This theory, announcing that there is no God, that "soul" is mere name for the functions of life, that "spirit" is mere synonym for energy, that thought is a secretion of the brain, impossible without phosphorus, that survival of consciousness is a contradiction in terms, that man is as irresponsible as the bacilli, having no limits to his desires but the power to satisfy them, was so attractive to the average man who saw therein a release from all moral obligation, that it spread through Europe like fire in dry stubble. The Great War was but the natural result of such a mentality, and Europe is now filled with the fruit of its own devices, and is beginning to suspect that "truly, there is a God Who judges the earth," not by occasional interferences, but by a law of strict spiritual consequence, by which truth, honesty, industry, justice, mercy and good will bring about happiness, prosperity and peace, while lying, arrogance, idleness, violence and envy result in conflict, in the mis-use of the energies of Nature to destruction instead of up-building, and tend to degradation and death.

This is the intellectual position at the present day. It is widely different from that which prevailed in the nineteenth century. Then, the essential question lay between the reactionaries, whose concepts of the divine mind were derived from the Old Testament and ecclesiastical traditions on the one hand, and the students of natural facts on the other. It is now between those who deny and those who assert the testimony of the psychic facts to the existence of qualities and faculties in man that could not have been developed by any process of selective adaptation, which establish the soul as a real entity, which point to its survival of bodily death, and imply a mind and purpose in evolution.

Opponents are reduced to deny the facts as fraud, and though they may profess to follow the pure Monism of Spinoza, they come to a conclusion diametrically opposite to his. Spinoza's Monism considered all things as phenomena of God—the Immanent Cause of the Universe, and ethic as His supreme manifestation; Haeckel's Monism eliminates God and considers the basis of existence to be eternal substance, changing its forms without purpose or end, and man as no more morally responsible than the bacteria. And again the facts will prevail.

[TO BE CONTINUED.]

A LIAR is not so much to blame as the one who listens to him.

READERS will, we are sure, be interested in the series of articles which we have secured from the pen of Mr. Stanley De Brath. They will present an extended general review of the whole subject of Spiritualism, and should be of inestimable value to study groups and student classes.

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FRIDAY, JANUARY 6th, 1922.

Thou Shalt Not Kill.

WHAT is the value of a human life? Humanitarians everywhere are endeavouring to urge human progress in the direction of the preservation of life, even in the lower animals. The old spirit which prompted the man of leisure to remark "Let us go out and kill something" is gradually passing away, and kindlier counsels are striving to establish themselves. Yet there are still those who seem to regard life, probably because of its abundance, as a cheap and superfluous thing which can be held or let at the whim and fancy of the opportunist. We are prompted to these remarks by a letter in his "Diocesan Gazette" by the Bishop of Exeter. The Bishop is obviously fearful at the growth of revolutionary ideas in this country, and his fears warp his judgment.

He indulges in a wild and extravagant diagnosis of the ills and unrest under which the nation is suffering, and says, "I am afraid we are coming to a very dangerous part of the road, and I am asking myself if the brakes will hold." He adds that we must "maintain order by strong measures," and gives us to understand that such measures include the right to kill. "We should be quite clear," he says, "as to the principles of our Christian religion with regard to rebellion. One of these principles is that it is quite right to kill men who destroy order." He then proceeds to apply this to Ireland, and says, "We think the Nationalists a well-meaning people, but if it is a question of restoring order we must approve of their being killed. . . . I pray and hope that as few Irish will be killed as is necessary to uphold the British Empire."

If these remarks came from a soldier, or from a politician, or even from the man in the street, we could understand the position. From the standpoint of a pure materialism—the survival of those who are physically strongest—such remarks appear very obvious, but their enunciation by a bishop, who stands, or should stand, for a spiritual standard by which all life should be judged, appears to us to betoken the complete bankruptcy of his idealism. Is there, then, no standard of appeal but that of physical force? What about the "Sermon on the Mount"? Does the Bishop think that it is a mass of sentimental drivel, or is it a warm-blooded, living Gospel? We cannot understand a bishop who has more faith in rifle and machine gun than in the strong arm of God and eternal righteousness.

The doctrine of the Bishop is a highly dangerous one, and not less dangerous to himself than to others. The right to kill includes the responsibility of someone to do the killing, and with such objects as the French Revolution of a century ago and the Russian Revolution of recent date before us it is worthy of note that the forces of law and order have not the monopoly of this right. Even revolutionists do not submit to killing without an effort at retaliation, and to assert the right to kill is also to assert the right to defend one's life.

The Bishop of Exeter may assert the right to kill but he must bear in mind that he cannot always select which of many parties shall do the killing. "We should be quite clear," says the Bishop, "as to the principles of our Christian religion with regard to rebellion. It is quite right to kill men who destroy order."

A little clear thinking should enable the Bishop to see that rebellion is generally the result of unfair oppression. Remove this and the need for the revolutionary is gone, and the principles of Christianity (if we know anything about them) should be so applied that unfair oppression ought not to exist. The visionary idealism which generally prompts revolution is the result of repression—the want of a proper and legitimate outlet for the balanced idealism of men who feel the need of a larger life.

In all these matters the cleric is continuously handicapped by a theology which looks at death from one side only. Theoretically he believes that man is an immortal being, and therefore survives death, but in a practical sense he is quite unable to picture on the morrow after his death the man who is killed. We shall never get the right perspective until we follow him to the other side of life, and note the results of prematurely thrusting him into a realm of spirit activity, and it is because Spiritualists are conversant with after-death states that they hesitate to accept a position which is based on sheer materialism. The Bishop of Exeter may think that in killing the rebel we rid ourselves of a difficulty. Spiritualists know that this is an "ostrich" policy of closing one's eyes to unpleasantness and imagining that what is unseen is, therefore, non-existent. In a physical world it may appear that physical force is the last and final resort, but we are learning that spiritual law is operative even in a physical world. In the last resort the recalcitrant citizen must be turned from his evil ways and turned from his folly. The Bishop's remedy merely rids us of our obligations by handing the work over to others.

In a democratic country rebellion and revolution are quite unnecessary. The power is in the hands of the people. Majorities certainly rule, but there is a growing tendency to consider the honest claims of minorities, and to make laws and customs for the fair treatment of them.

We think the bishops of the Church might leave the clumsy weapons of the politician and soldier to those more immediately concerned, and bend themselves to the task which, by inference, is especially theirs, viz., to labour for the establishment of decent conditions between man and man, between nation and nation, when the evils which prompt revolution shall cease to be. It appears to us to be an evidence of the inefficiency of the Churches that the attempt to establish leagues of nations and associations for the disarmament and peace of the world, the initiative has come every time from the statesmen and economists who are prompted to act by the squandering of the wealth and material resources of the nations, rather than by those who should realise that the greatest gift in nature is the life of a healthy, intelligent, warm-hearted human being. The squandering of life seems to take second place.

Ah me! if only these blind leaders of the blind could hear the voices and see the forms of those who, having passed beyond the veil, are interested in putting the social life of the spirit spheres in order. If they could only know how the continuous supply of hate-laden humanity, sent prematurely from this world, acts as a disturbing element in that. If they could only be taught to realise that "the life of mortal breath" is but a segment in the circle of life eternal, they would know that you do not often make an unpleasant task by postponing it till to-morrow. But then, for so many people "life eternal" is but an "article of faith" printed in cold type, and not a living, pulsing reality.

It's time we faced the problem in the light of our new knowledge. Killing for one's own convenience and comfort may be an easy solution of to-day's problem, but both we and those we kill must live to-morrow and in the long days thereafter, and sometime, somewhere, from every ragged soul there must be brought out the polished jewel of the son of God.

Be faithful rather than famous.—THEOPHORE ROBERTS

CURRENT TOPICS.

Religious
Revivals and
Insanity.

WE should have thought Scotsmen to be about the last section of the nation to become the victims of emotionalism—the dour, rugged nature of the race has led to the opinion that they were difficult to excite. It is surprising to find from the papers that a religious revival is in progress in the North-East of Scotland, and that amongst the hardy fisherfolk of Peterhead and Strathpeffer. The papers assert that a bad season's fishing has led to the belief that the inhabitants were being punished for their sins. Fanned by religious zealots, a reaction has taken place. We are told that sports and picture houses, usually with saloon bars, have become deserted, and these simple folk are occupying their time with religious exercises. If that were all, we might refrain from comment.

Christ
Coming?

BUT as usual in such cases, imagination has been divorced from reason, and wild scenes have been witnessed. The second coming of Christ is expected daily, and fishermen are refusing to go to sea for fear he should arrive in their absence. All business, we are told, is reduced to negligible proportions. Should the expected "second event" occur, doubtless Christ would severely chide these simple folk for negligence of their duty to wives and families.

Religious
Revivals
and Insanity.

THE saddest part of the whole business is that as usual in such cases scores of people are in the hands of the doctor, whilst one paper says that at least a dozen have lost their mental balance. We say "as usual" because we happen to have seen something of the Evan Roberts revival in Wales some years ago, which produced similar results. We are often attacked as Spiritualists on the ground that Spiritualism produces insanity (a lie which we have repeatedly nailed to the counter). Our accusers are generally approved Christian people, and we are wondering how they like taking their own medicine. The quicker these outbreaks of erotic hysteria give place to the Spiritualistic method of coolly and dispassionately judging the weight of evidence for and against certain beliefs, the quicker will sanity be re-established.

The Blasphemy
Prosecution.

MR. J. W. GOTT, who was some time ago sentenced by the Birmingham courts to three months' imprisonment for blasphemy, celebrated his release by immediately repeating the alleged offence, and was last month arrested in London and arraigned at the Central Criminal Court for the same offence. There were two trials, as the jury disagreed in the first one, and finally Mr. Gott was sentenced to nine months' imprisonment. We have carefully read the whole of the evidence, and we are of the opinion that this is purely a prosecution prompted by religious persecution. We hold no brief for Mr. Gott—as Mr. Gott. He was selling a publication entitled "The Ribtickler" in the Broadway, Stratford, was arrested for obstruction, and subsequently prosecuted for "blasphemy."

Unwise
Publication.

THE "Ribtickler" contains a series of coarse and suggestive jokes concerning the Bible and parsons, which offend against all good taste, and with which we have no sympathy, but the prisoner was not prosecuted for offending against good taste. We do not hesitate to express our opinion that the charge of blasphemy was brought in order to impart religious bias to the courts.

Matter of
Principle, Not
Personality.

THE matter is important to all who are unorthodox in their thinking. If Mr. Gott had said these things AND WORSE concerning Jewish beliefs or Mohammedan conceptions, or against the Mass of the Catholic Church, or the seance of the Spiritualists, no prosecution would lie against him. The blasphemy laws made for the selfish protection of one religious body (the Church, as by law established), and discriminates against all others. Hence the question is not one of the

man who committed the offence, but rather of the nature of the offence itself. We protest in the strongest manner against a law which penalises the free speech of citizens when directed against a small section of the community.

The Common
Law is
Sufficient.

THE nature of the contents of the "Ribtickler" is such that counsel held that it might have caused a breach of the peace. If that be so, the law is competent to deal with the case without unearthing musty laws which an enlightened people should long ago have banished into the limbo of forgotten things.

A Probably
Useless Appeal.

WE have just heard that the case will go to the appeal courts, but we fear that this action is useless. The judge and jury have probably interpreted the law correctly. It is the idiotic law which is wrong, and judges are but its interpreters. Even a judge may only work with the tools provided.

International
Spiritualism.

THE Annual Conference of the Spiritualists' National Union will be held on July 1st, 2nd and 3rd this year. The venue is London. Additional interest attaches to the event by reason of its taking International form. The Caxton Hall and Queen's Hall have been secured for Saturday and Sunday respectively. It is expected that delegates from Belgium, France, America, Denmark and other countries will be in attendance, and an interesting series of papers for discussion is being arranged. A London Committee will shortly be formed, and all offers of assistance in housing delegates or in other forms will be gladly welcomed by the General Secretary, Mr. R. H. Yates. We must break records both in attendance and enthusiasm.

If we offer a child as a sacrifice to the Lord, it means that we have conquered the animal love for the child, which is but selfishness.

WE regret to hear that Mrs. M. A. Stair, secretary of the National Fund of Benevolence, is again confined to the house with a sprained ankle. Will secretaries please note. We trust that the New Year will bring her the renewed health she has been so long seeking.

THE Editor cordially thanks those many friends who, by letter and greeting card, proffered their kindly wishes for Xmas and New Year. Owing to their number it is impracticable to reply to each personally, but all such wishes were thankfully received and are cordially reciprocated.

THE Rev. Walter Wynn had sent to him by the leading Spiritualists in South Africa beautiful flowers with which to decorate the Chesham United Free Church on Christmas Day, accompanied by a letter assuring him that his visit to South Africa and the many lectures he delivered there would never be forgotten. The letter goes on to express the sincere hope that he will return to South Africa early in 1923. Mr. Wynn has replied saying that his work among the children takes up all his spare time, but if it be God's will, no doubt a way will be made.

THE DIVINITY OF CHRIST.—It may be truthfully said of Christ that he of all men mentally and morally stood erect, and this divine uprightness turned the world upside down. His kingship was unrecognised by men, but the lilies of the field looked up into his face and realised their kinship with a God. He was at home in nature, and called it his "Father's house." As the image of the sun lies in a drop of dew, in him dwelt the fulness of Godhead, bodily as a willing tenant. It has been said, and, I think truly, that the superiority of Christianity to all schemes of natural religion is that it presents the idea of God as an incarnate God, and as an atoning God; and of personal love to Him as the means of the purification of the world. Christ did not offer himself as an example. He said, "Be ye perfect as your Father in Heaven," etc. While veiled in flesh he had the weakness of humanity. The word was made flesh, and dwelt amongst us. I think the Holy Spirit is Christ's continued life.—E. P. PRENTICE

A Christmas Carol.

ONE of the most ambitious propositions to enter upon is the production of a play to which the general public can be admitted. The difficulties of finding a theatre licensed for such a production, the scenery usually necessary—to say nothing of the gathering together of a cast—and lastly, but by far the most important consideration, the almost insurmountable expense to be incurred, makes the most promising enthusiast hesitate, even with an iron will, to embark upon merely amateur theatricals. Yet, for months the Marylebone Spiritualist Association's Amusements Committee sought for a theatre in which to produce an original dramatisation of Charles Dickens' "Christmas Carol."

Eventually the Margaret Morris Theatre was secured, a cast was arranged, and, after many rehearsals, the provision of suitable scenery proved a too costly experiment. Nothing daunted, the producer, Mr. A. A. Mowbray, elected to dispense altogether with scenic effects of any account, and essayed to coach his cast to sustain improving interest in themselves, and, doubtless, must have convinced each player accordingly; so much so that scant scenic effects were quite easily unnoticed by the audience which filled the theatre, and a praiseworthy result ensued.

The author of the dramatised version took the part of Ebenezer Scrooge, while Mr. Harry Downes represented Bob Cratchitt. The philanthropic gentleman was played by Mr. Plummer Ratcliffe, Mr. Walker Mowbray representing "Old Joe." Scrooge as a young man was effectively rendered by Mr. Chas. Dimmick, while "Belle" (Scrooge's former fiancé) in the person of Miss Amy Rogers, was not without merit. Mrs. Thomas (charwoman) and Mrs. Oliver (the laundry-woman) vied with each other for the favours of "Old Joe." The ghosts were represented by Dr. Cooke, Mr. Ralph Barnard, and Mr. Eric Rogers. Mrs. Elsie Finch made a capital Mrs. Cratchitt. Played in three acts, there were seven scenes, and Mr. A. A. Mowbray as principal character and his cast of 19, spared themselves nothing to interest and amuse. Every seat in the theatre was filled without advertisement, and this first night of the new Dramatic Society was welcomed most enthusiastically and the whole production pronounced a distinct success. Notwithstanding the very heavy expense incurred, we hear that a financial success was secured.—P.S.

CORRESPONDENCE.

It must be fully understood that the Editor does not necessarily endorse the views of correspondents whose letters are published from time to time in these columns. Correspondents must send name and address, not necessarily for publication, but as a guarantee of good faith. In order to avoid delay or the necessity for curtailment, it is requested that letters to the Editor be made as brief as possible.

MAN'S VALUE.

SIR,—The article on the above subject in your issue of December 16th, page 593, by C. H. Warren, would disgrace the "Daily Herald." I have attended many Labour meetings, but for sheer ignorant prejudice I have never heard or read anything to equal Mr. Warren's diatribe. It contains not a single line of constructive matter; it is destructive throughout; he furnishes neither arguments nor proofs, and for sheer reckless statements it would be hard to find its equal. He describes "all industrialists as driver-devils who hold in servitude the masses, sweat work out of them, constitute themselves their task-masters, work children to death, and by their greed and brutishness condemn the workers to a mere fighting for food as the sole object of life." "That nine hundred and ninety-nine out of every thousand human beings are made to feel that they are only allowed to exist if they work until all desire to live is gone out of them." He then advocates wholesale murder in the following words: "It were better if all the new born babies were smothered at birth, and their souls saved from the deadening horror of life."

May I ask what ails Mr. Warren? And was the editor caught napping to permit such a disgusting article?

I have been a strenuous worker for 60 years, an employer for 50 years, and still put in ten hours a day. I know

a good many manufacturers and have yet to meet one as described by Mr. Warren.

His statements are a tissue of lies throughout, discreditable as they are untrue, and I respectfully suggest to the editor that if he is wise—as I believe him to be—he will refrain from publishing contentious matter, where the subject be commercial, political or theological. Two WORLDS is too good to waste space for controversial individual opinions, which must of necessity vary continuously. I happen to know that the producers, distributors, factors, and professional classes have been hit hard and are suffering much more acutely than the ordinary day-worker. For proof of this statement note the increasing number of insolvencies, which will, I fear, be intense in 1922.

The chief cause is mostly due to an inequitable system which gives undue control of finance, and adds enormously to the burdens borne by all industry. Speaking for myself I can only add that I would not exchange the goodwill and esteem of the workers in my employ for all the money in the world.

Man serves himself best by promoting the common good. If you would be happy, be industrious. An idler is of all men the most miserable. What saith the Scriptures? "If any man would not work, neither should he eat?" (II. Thess., iii. 10).

May I quote Mr. Warren's last paragraph—slightly altered—against himself, and say, "What an atrophied diseased mind must be that of the man who, without slightest proof, condemns hundreds of thousands of men who by the exercise of brain, brawn and capital, have made Great Britain what it is." Your leading article, page 593, furnishes an excellent reply to his question on "Man's Value."

If Mr. Warren will send me his address I will post a copy of my books, "National and Municipal Finance 1913," and "Capital and Labour," 1921, both of which were written on behalf of the workers. If he cannot afford to pay for them he may return them, or I will ask him to accept them with my compliments.

WALTER JONES
"Uplands," Stourbridge.

THE HOUSE OF LORDS AND SPIRITUALISM.

SIR,—I have read in a Sunday paper that the Parliament would receive next year a Bill for the revision of the House of Lords, one object being the levelling up of big game by adding Roman Catholics and Methodists to the House. We Spiritualists being poor and having to hold our sessions in catacombs would be out of the hunt. To show our position, we should count, say, on the first Sunday evening of each month, the numbers who attend. By this we should be ready for any emergency, and no one could charge us with faking quantities.

PHILIP SYMONDS
NOTE.—We hope in any circumstances that Spiritualism will not demand representation in the Lords. Spiritualism should be expunged from legislative bodies.
EDITOR.

Instruct the Children.

SPIRITUALISM is something more than phenomena; it is educational and reformatory. The truest and most valuable information is that which is laid in the hearts and minds of the children. Therefore, Spiritualists should instruct the children. This can best be done by forming Lyceum connection with every Society. A Society that has no Lyceum is as incomplete as a church or chapel without a Sunday school, thereby forcing its members' children to attend other places of worship. The children of Spiritualists who have to attend orthodox Sunday schools are taught that which their parents do not believe. This is a serious defect in the Society, and an injustice to the children. Spiritualists should no longer tolerate. The remedy is forming Lyceums. Information concerning same will gladly be supplied by—

G. F. KNOTT, Secretary,

British Spiritualists' Lyceum—

39, Regent-street, Rochdale.

REPORTS OF SOCIETARY WORK

Ordinary Reports, to ensure insertion, must be sent to accounts of Sunday meetings only, and must not exceed 40 words in length. Use post cards. Reports must reach us by first post on Tuesday morning. Reports of after-circles are excluded.

Prospective Announcements, not exceeding 24 words, may be added to Reports if accompanied by six pence stamps. Longer notices must appear in our permanent columns.

Special Reports, to ensure insertion same week, must reach this office by first post on Tuesday morning. 160 words are allowed free; all beyond are charged for at the rate of 2d. per line.

IMPORTANT: No Special or Ordinary Reports more than 40 words old will be inserted.

In all cases where the address of a meeting-place does not appear in a Society report, it will be found in the Platform Guide.

SPECIAL REPORTS.

160 words are inserted free. Above that number a charge of 2d. per line is made. Send stamps with report.

CAERAU.

ON Sunday and Monday, Jan. 1st and 2nd, we had the pleasure of hearing Mr. Luddes, of Bristol.

Great credit is due to the speaker for the very able manner in which he dealt with her subject, which was "The ascent of man." We feel sure that everyone had a good intellectual treat. Her clairvoyance was all recognised. The hall was packed at all meetings. Mr. E. Jones, the President, presided.

WOMBWELL.

ON Saturday, Dec. 31st, we were favoured with a visit from Mr. and Mrs. L. Childs, of Sheffield, who gave an interesting lecture on "Spirit Photography," illustrated by lantern slides. Mr. Childs had a wonderful collection of slides, some of which were readily recognised by the audience. Afterwards a good number sat down to a pie supper which was followed by the watch-night service. Mr. Fern, of Matlock, presided.

DERBY: FORRESTER ST.

ON Thursday evening, Dec. 29th, members of the above church held their second of a series of socials in aid of the Lyceum and building fund. The proceedings commenced at 4.30, when upwards of 100 children sat down to an excellent tea, many being workers giving their services. For the adult members and friends a partaken of tea, various games were indulged in by the children. A feature of the evening was the distribution of toys, etc., from a huge Christmas tree, each child receiving a small gift. The President, Mr. Gilbert, briefly addressed the scholars. Cheers were given for the many workers, and warmly acknowledged by Mrs. Gilbert.

KIRKCALDY.

CHRISTMAS DAY, 1921, will always be memorable one in the history of the above Society. The services were conducted by Mr. Hendry, who, morning and evening, gave suitable and impressive addresses. The psychic demonstrations were of a remarkable and convincing nature, one being of a soldier, who gave name, dress and regiment, and who was recognised by a comrade in the same regiment. Another description was of a little girl, who brought flowers and kind thoughts to her grandparents, her sisters and brothers and mother. Her father's transition took place during the war. The little friend was named after her name.

Mrs. Arnell, Dunfermline, sang "The Children's Home" and "Vale," both being much appreciated. Mrs.

Taylor and Miss Forrester presided at the organ, and Miss N. Ferguson acted as pianist. Mr. Seath, President, occupied the chair.

An after-meeting was held, being taken part in by Messrs. Stewart and Hendry, Mrs. Morris, Mrs. Turpie, Mrs. Thomson and Mrs. Alexander. Nearly 100 stayed for this service.

LONDON: BRIXTON.

THE annual general meeting of the above church was held on Saturday, Dec. 31st, and was preceded by a most enjoyable tea. Mr. Payn, the President, in opening, congratulated the members on the progressive condition of the church. The secretary, Mr. Nuthall, then reported on the various activities of the year, and presented the balance sheet, which showed a cash balance in hand of £157 18s. 2d. The report was accepted with thanks and adopted.

The ensuing election resulted in the principal officers being re-elected, there being few changes. The final provisions of the draft deed of trusteeship was passed, and the six trustees mentioned therein approved. It was also decided to forthwith register the building for marriage services, etc. The meeting then closed with most harmonious and optimistic feelings for the New Year.

MRS. JENNIE WALKER.

Continued illness, due to a relapse a month or so ago, still prevents Mrs. Jennie Walker from resuming her public work. She is slowly recovering from the physical weakness which has kept her from active participation for some time, but is at present unable to fill those engagements entered into whilst abroad, for early dates, though she hopes, before very long, to be able to do so.

LONDON: HOUNSLOW.

THE first Spiritualist funeral service at Hounslow attracted sympathetic attention from a large number of spectators on the occasion of the interment of the earthly form of Katie Louisa Jones, niece of one of our oldest workers.

The singing was earnest, and added to the profound impression caused by the well-chosen language and sympathetic treatment of the service by the President of the L.D.C., Mr. R. Boddington. The thanks of the family and the local church members are due to this gentleman for his presence at short notice. Mr. and Mrs. Lewis represented Wimbledon Spiritualist Church.

LONDON: LEWISHAM.

CHRISTMAS was made the occasion of the happy reunion of the members and of their children. Tuesday afternoon and evening was given up to the children.

Mr. F. L. Brown again organised this party, assisted by willing hands. The hall was tastefully decorated, and the colour scheme radiated an atmosphere of joy and happiness. The children ably supplied the entertainment in the form of songs, games and dances, which were continued up to a late hour.

On Wednesday a family party of members and friends met in the same hall, and the same happy feeling again prevailed. A long and varied programme was not terminated until midnight. Mention cannot be made individually of all who gave of their best to make the evening such an enjoyable one.

LEEDS: WADE LANE.

THE week-end has been a very important one in the annals of the above Society.

On Saturday, Dec. 30th, a most successful tea and social was held, many visitors from other churches showing interest in the new venture. After tea a most enjoyable evening was spent in dancing, singing, and games. A great factor towards the enjoyment was the attendance of Mr. Jordan's Jazz Band, who very kindly gave their services and helped to make things merry and bright. Mr. Barraclough (Armley), Miss Ellis and Mr. Moore rendered songs, and Mr. Ainger gave a delightful poem. As the time for the New Year approached, members and friends of the Society and Lyceum sang carols and hymns, joining hands.

On Sunday afternoon the prize-giving took place in the Lyceum, and in the evening Mr. Gush, D.N.U., Huddersfield, dedicated the church in a beautiful manner, afterwards delivering an address which held the audience in rapt attention. Thanks were given to all those who had helped in removal from Cookridge-street and other work. We trust this good beginning may be the augur for a successful future.

NOTTINGHAM.

ON Saturday, Dec. 30th, the Progressive Church held a social and rally which gave the greatest pleasure to all concerned.

A splendid repast was partaken of which was kindly given by the members and friends. Afterwards games were indulged in with the usual swing which characterise on past occasions the harmony and general goodwill and fellowship which predominates our usual gathering. Songs and recitations followed until we cleared the room for our watch-night service.

The President conducted the service with her usual harmony and love. The speaker for the New Year's Day, Mrs. A. Manton, put in an appearance. We had a most enjoyable time during the service. A nun guide spoke, giving a beautiful message. The guide, in closing the old year, asked each one present to create in themselves a clean heart, and to renew a right spirit within them.

The following day Mrs. Manton gave her experiences of Spiritualism and the remarkable tests she had received. Her hearers expressed the wish that she should continue them in the evening, which she did. Mrs. Manton is a propagandist of the first water.

MEETINGS HELD ON SUNDAY, JANUARY 1st, 1922.

BARRY, Atlantic Hall. — Mr. T. W. Northam, of Cardiff, gave an address on "Time and eternity," followed by clairvoyance. Mr. E. J. Taylor presided.

BIRMINGHAM, Small Heath. — Mr. J. H. Sharpe gave a New Year's service, his address being "Our purpose." Tests followed by Mrs. A. Sharpe, who also presided.

BRISTOL, Dighton Hall. — Services conducted by Mrs. L. Lewis, of London. Mr. Powell presided.

UNITED: Morning, open circle led by Mr. Bowen. Evening, speaker and demonstrator, Mrs. Bayley, of Wolverhampton. Mr. Pritchard presided.

CLIFTON: Miss Mary Mills spoke on "The star of progress," and also gave symbol clairvoyance.

CARDIFF, Queen-st. — Mr. E. Harris gave two addresses followed by clairvoyance. The interesting ceremony of naming a child was performed in the evening.

EXETER, Market Hall. — Discourses given by Mr. N. Waterfield, of Plymouth, on "Light and love" and "The spheres." Clairvoyance by Mrs. M. A. Grainger.

LONDON. — Brixton: The four principal officers of the church gave a review of their work and their hopes for the future.

Clapham: Mrs. E. Neville gave the address and clairvoyance.

E.L.S.A.: Mr. G. Tayler Gwinn gave an address on "The higher mediumship expressed by Longfellow."

Lewisham: Morning, Mr. Cowlam. Evening, Miss Violet Burton gave an exposition of "Meditation."

London Spiritualist Mission: Morning, Mr. E. W. Beard gave an address on "The New Year." Evening, Dr. W. J. Vanstone spoke on "Aspects and elements of the Spiritual life."

Manor Park: Morning, Mr. Mead conducted the healing services. Afternoon, the Lyceum held an open session. Evening, Ald. D. J. Davis gave an address.

S.L.S.M.: Morning, Mrs. L. Harvey gave an address and clairvoyance. Evening, Mrs. Harvey again addressed us and gave clairvoyance.

LOUGHBOROUGH. — Meetings conducted by members. Mrs. Hull gave clairvoyance.

NEWTON ABBOTT. — Mr. J. H. Hoskins, of Exeter, gave an address on illustrations and manifestations he and others had received from the other side by angel friends. He also gave clairvoyance.

PLYMOUTH, Morley-st. — Mr. Johns gave an address on "Voices from the spirit-world." Mrs. Pearce sang "Light in Darkness," and Mrs. Trueman (President) gave clairvoyance.

Stonehouse: Meeting conducted by Mr. Arnold. Address by Mr. Loomer on "Angel ministry." Clairvoyance was given by Mr. Prout.

POWERSMOUTH Temple. — Meetings taken by Mrs. Miles Ord, of Bristol, who gave addresses and clairvoyance. She also conducted the watch-night service on the Saturday evening.

SOCIETY ADVERTISEMENTS.

Manchester Central Spiritualist Church

ONWARD HALL, 207, DEANS GATE.

SUNDAY, at 6-30.

JAN. 8.—Hall Closed. Meeting at ARDWICK PICTURE PALACE.

Collyhurst Spiritual Church,

COLLYHURST STREET.

SUNDAY, JAN. 8TH, at 6-30 and 8, Mrs. IRONS.

MONDAY, at 3 and 8, Mrs. ELLIS.

WEDNESDAY, at 8, Mrs. E. HOLDEN.

SATURDAY, OPEN CIRCLE.

SUNDAY, JAN. 15TH, Mr. TONGE.

Moston Spiritualist Lyceum Church,

CO-OP. HALL, AMOS STREET.

SUNDAY, JANUARY 8TH,

Mrs. BURTONWOOD.

SUNDAY, JAN. 15TH, Mr. POOLE.

Moss Side Progressive Lyceum, Church,

66, RABY STREET.

President: Miss M. M. HARRISON.

Services every Sunday at 2-30.

SUNDAY, JAN. 8TH, at 3.

AN INFORMAL DISCUSSION GROUP.

Open for Investigators. Questions. SUNDAY, JAN. 22ND, Mr. J. GARNER, "The Common Grounds of Agreement between Spiritualists and Theosophists." We heartily invite all, and welcome all progressive thought.

SOCIETY ADVERTISEMENTS.

South Manchester Spiritualist Church

PRINCESS HALL, MOSS SIDE.

SUNDAY, JAN. 8TH, at 2-30, LYCEUM.

At 6-30 and 8-15, Mr. CAUNT.

MONDAY, at 8-15, Members' Developing Class, Mrs. EASTWOOD.

TUESDAY, at 8-15, Public Developing Circle, Mrs. FORREST.

THURSDAY, 3 & 8-15, Mrs. SHEARSMITH.

Manchester Society of Spiritualists,

38, MASKELL STREET, ARDWICK.

SUNDAY, JAN. 8TH, at 10-30, LYCEUM.

At 3, OPEN CIRCLE.

At 8-10, Mrs. RICHARDS.

At 6-30, ARDWICK PICTURE PALACE (see bills).

MONDAY, at 8, Mrs. HOLDEN.

WEDNESDAY, at 3 and 8, Mrs. SPENCER.

Longsight Spiritualist Society,

SHEPLEY ST., OPPOSITE PIT ENTRANCE, KING'S THEATRE.

SUNDAY, JAN. 8TH, at 6-45 and 8-15, Mr. J. O. WRIGLEY.

TUESDAY, at 8-15, Mrs. SHEARSMITH.

THURSDAY, at 8-15, Miss COTTERILL.

Open Circle on SATURDAY at 8.

Doors closed at 8-15.

Pendleton Spiritualist Church,

FORD LANE.

SUNDAY, JAN. 8TH, at 2-30, LYCEUM.

At 6-30 & 8, Miss COTTERILL.

WEDNESDAY, at 3, Miss SANDIFORD.

THURSDAY, at 8, Mrs. GRADDOL.

SUNDAY, JAN. 15TH, Mr. CHAMBERLAIN.

Milton Spiritualist Church,

BOOTH STREET, ECCLES CROSS.

SATURDAY, JAN. 7TH, at 7-30, Mr. BOWKER.

SUNDAY, JAN. 8TH, at 3, 6-30 and 7-45, Mrs. STAFFORD.

MONDAY, at 3 and 7-45, Mrs. WOOD.

TUESDAY, at 7-30, ANNUAL GENERAL MEETING.

WEDNESDAY, at 7-45, Miss DAVENPORT.

THURSDAY, at 8, CIRCLE.

Middleton Spiritualist Society,

GILMOUR STREET.

SATURDAY, JAN. 7TH, LYCEUM PARTY and DISTRIBUTION OF PRIZES.

Adults 1/3. Children, 8d.

Concert Free. Tea on tables at 4-30.

SUNDAY, JAN. 8TH, at 10-30, LYCEUM.

At 3, 6, 7-45, Mr. R. MCCOMMON.

MONDAY, 3, 7-30, Miss SANDIFORD.

WEDNESDAY, 3, 7-30, Mrs. MARCROFT.

Brighton Spiritualist Church,

ATHENÆUM HALL, NORTH ST.

Affiliated to S.N.U.

SUNDAY, JAN. 8TH, at 11-15 and 7, Mr. A. PUNTER.

At 3, LYCEUM.

MONDAY, at 8, HEALING CIRCLE.

WEDNESDAY, Mr. A. CRAMP.

Brighton Spiritualist Brotherhood,

OLD STEINE HALL, 52A, OLD STEINE.

Affiliated to S.N.U.

SERVICES:

Sundays at 11-30 and 7. Lyceum at 3.

Mondays and Thursdays at 7-15.

Tuesdays at 3.

Healing meetings, First Wednesday in every month at 3.

SUNDAY, JANUARY 8TH,

Mr. H. W. GLADWIN, of London.

MONDAY & TUESDAY, Mr. R. BRAILEY.

SUNDAY, JAN. 15TH, Mr. J. J. GOODWIN.

Clairvoyant, Mrs. ORLOWSKI.

Palmsirly Simply Explained. With numerous Diagrams. By James Ward. Price 10½d.

SOCIETY ADVERTISEMENT

Bristol Spiritualist Temple,

47, OAKFIELD RD., CLIFTON.

SUNDAY, JAN. 7TH, at 6-30,

Miss MARY MILLS.

Subject: "The Seven Principles of Spiritualism."

TUESDAY, at 8, Miss M. MILL.

Speaker and Clairvoyant.

Gillingham Spiritualist Society,

ODDFELLOWS' HALL, VICARAGE RD.

SUNDAY, JAN. 8TH, at 7,

Mr. R. BODDINGTON.

JAN. 15TH, Mrs. MARY CLEMPSON.

JAN. 22ND, Mrs. E. NEVILLE.

Clapham Spiritualist Church,

ADJOINING REFORM CLUB, ST. LUCY RD., HIGH ST., CLAPHAM, S.W.

SUNDAY, JAN. 8TH, at 11, CIRCLE.

At 3, LYCEUM.

At 7, Address and Clairvoyance.

FRIDAY, at 8, MEETING FOR ENQUIRY.

JAN. 15TH, Mr. and Mrs. PULHAM.

Church of the Spirit, Croydon,

HAREWOOD HALL, 96, HIGH STREET.

SUNDAY, JAN. 8TH, at 11,

Mr. PERCY SCHOLEY.

At 6-30, Mr. FRED HORNE.

East London Spiritualist Association,

NO. 7 ROOM, EARLHAM HALL, EARLHAM GROVE, FOREST GATE (pass the Main Building to Second Door on Left).

SUNDAY, JAN. 8TH, at 7,

Mr. STANLEY JUSTICE.

Brixton Spiritualist Brotherhood, Church,

STOCKWELL PARK RD., Brixton, S.W.

SUNDAY, JAN. 8TH, at 11-15, CIRCLE.

At 3, LYCEUM.

At 7, Mr. GEORGE PRIOR.

JAN. 15TH, Mr. R. BODDINGTON.

CIRCLES: Monday, at 7-30, Ladies; Tuesday, at 8, Members; Thursday, at 8-30, Public.

Church of the Spirit, Camberwell,

WINDSOR RD., DENMARK HILL.

SUNDAY, JAN. 8TH, at 11,

Mrs. E. M. BALL.

At 6-30, Mrs. M. CROWDER.

SUNDAY, JAN. 15TH, 35TH ANNIVERSARY SERVICES.

At 11, Mrs. BEAUREPAIRE.

At 6-30, Ald. D. J. DAVIS.

JAN. 16TH, at 7-30, GENERAL MEETING OF MEMBERS.

London Central Spiritualist Society,

3, FURNIVAL STREET, HOLBORN.

FRIDAY, JAN. 6TH, at 7-30,

Mrs. MAUNDER,

Clairvoyance.

FRIDAY, JAN. 13TH, Mr. T. W. EDWARDS.

Little Ilford Christian Spiritualist Church,

CHURCH ROAD, CORNER OF THIRD AVENUE, MANOR PARK, E.

SUNDAY, JAN. 8TH, at 6-30,

Mr. and Mrs. SYMONS.

MONDAY, at 3, Mrs. PODMORE.

WEDNESDAY, at 8, Mrs. GOLDEN.

SUNDAY, JAN. 15TH, Rev. G. WATSON.

THURSDAY, JAN. 26TH, at 7-30.

GRAND SOCIAL AND DANCE to be held at LIBRARY, ROMFORD ROAD.

Tickets 2s. each (refreshments included).

Lyceum every Sunday at 3.

SOCIETY ADVERTISEMENTS.

Hackney Society of Spiritualists,
240A, AMHURST ROAD.

SUNDAY, JAN. 8TH, at 7,
MRS. MAUNDER.
MONDAY, at 8, CIRCLE.

Hounslow Spiritualist Society,
ADULT SCHOOL, WITTON RD.

SUNDAY, JAN. 8TH, at 6-30,
LYCEUM at 3.
TUESDAY, ANNUAL GENERAL MEETING.
WEDNESDAY, at 3, GUILD.

Kingston Spiritualist Society,
BISHOP'S HALL, THAMES STREET.

SUNDAY, JAN. 8TH, at 11,
MORNING SERVICE. At 3, LYCEUM.
At 6-30, MRS. BEAUREPAIRE.
MONDAY, at 7-30, MRS. FAIRCLOUGH
SMITH.
WEDNESDAY, at 7-30, MRS. L. LEWIS.

Manor Park Spiritualist Church,
CORNER OF SERREWSBURY RD. AND
STRENE RD.

SUNDAY, JAN. 8TH, at 6-30,
MR. & MRS. SMITH.
THURSDAY, MR. E. MEADS.
MONDAY, JAN. 15TH, MRS. E. NEVILLE.

North Finchley,

JOHN'S SPIRITUAL MISSION, WOOD-
BURY GROVE (opposite Tram Depot).

SUNDAY, JAN. 8TH, at 7,
DR. W. J. VANSTONE.
THURSDAY, at 8, MRS. A. BODDINGTON.
MONDAY, JAN. 15TH, MISS V. BURTON.

Stratford Spiritual Church,
HISTON ROAD, SIXTH TURNING DOWN
WEST LANE GOING FROM MARYLAND
POINT STATION.

SUNDAY, JAN. 8TH, at 6-30,
MR. E. MEADS.
MONDAY, JAN. 9TH, at 8,
COMMITTEE MEETING.
WEDNESDAY, JAN. 11TH, at 3,
LADIES' MEETING.
THURSDAY, JAN. 12TH, at 8,
PUBLIC MEETING.
SATURDAY, JAN. 14TH, at 7,
GRAND SOCIAL AND DANCE.
SUNDAY, JAN. 15TH, at 6-30,
MRS. EDEY.
Forward movement at 11.
Lyceum every Sunday at 3.

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NO. 2 CENTRE, HENDON.

Local Spiritualists and others who
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societies for cultivation and study of
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and attendant evidences, can obtain
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US OF NAZARETH

MODERN SCIENTIFIC INVESTI-
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Covers, 6d.; post free, 8d.
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Miscellaneous Advertisements.
(NOT DISPLAYED).

Prospective Announcements, Speakers' Open Dates,
Mediums Wanted, To Let, For Sale, Wanted, etc.: 20
words, 1/6. Each additional line, 3d.

A DRAWING-ROOM SERVICE is held
at 15, Sandmere-road, Clapham, S.W.,
near Clapham-road Tube Station. Mrs.
CLARA IRWIN, the well-known Medium,
will give clairvoyance every Sunday,
at 7, for investigators. Developing
Class started.

SPEAKERS OPEN DATES, Etc.

LIONEL WHITE, late of London,
Lecturer and Clairvoyant, is open to
accept dates for 1922 and 1923.—
6, Shrubbery-street, Kidderminster.

TO SECRETARIES.—Mr. W. G.
THOMAS, Trance Speaker and Clair-
voyant, has removed from 124, Sang-
ham Rd., N.15., to "Holmwood,"
Updell Avenue, Palmer's Green, N.13.

WANTED.

ACTIVE, homely Person desires post
as Housekeeper Companion to elderly
lady or gentleman, Spiritualist, or
interested, where privileges are given
for occasional platform work.—Box
"K," Two Worlds Office, Manchester.

WANTED, Good Palmist. 50/- weekly
and commission. Also good Occult
Connection for sale. Shop window.—
Box "F," Two Worlds Office.

WANTED Nurse to help in Spiritual
Healing Home and give supervision.—
Apply "B," Hulham House, Exmouth.

A NEW PAMPHLET.

DOES SPIRITUALISM
CAUSE LUNACY?

By H. J. OSBORN.

Government Lunacy Returns Analysed
A Lie Refuted!

PRICE 3d., POST FREE, 4d.

Every Society should stock this
Pamphlet.

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HEAVEN REVISED.

A Narrative of Personal
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by
MRS. E. B. DUFFEY.

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Special terms for quantities.

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Reports, &c.

Secretary and Editor:

G. F. Knott, 39, Regent Street,
Rochdale.

BIRTHS, MARRIAGES and
TRANSITIONS.

Ordinary intimations when printed under the above
heading will be inserted as follows: Six lines, 1s. 6d.
Above six lines, 2d. per line. Payment must be con-
with the intimation. Poetry not accepted.

TRANSITION.

JONES.—Passed to the Higher Life
on Dec. 21st, 1921, Louisa Kate
Jones, in her 20th year, the only
beloved daughter of Mr. and Mrs.
J. D. Jones, of 104, St. Stephens-road,
Hounslow, Middlesex. Her body was
interred in Hounslow Cemetery on
Dec. 28th. An inspiring spiritual ser-
vice was conducted by Mr. H. Boddington,
London District Council, and was
attended by Mr. and Mrs. Lewis, of
the Wimbledon Spiritualist Mission,
and several members of the Hounslow
Spiritualist Society.

REMARKABLE CASE
OF A GIRL AT PUDSEY.

AROUSING GREAT INTEREST 14 YEARS AGO.

A girl lay dying in bed, given up by doc-
tors, by her parents, and by the minister
who came twice daily to pray with her,
thinking her end was approaching. To-day
she is alive and better in health than she
had ever been previously. An "Evening
News" reporter, who heard the story, with
his mind full of scepticism as to the authen-
ticity of "wonderful cures," saw the young
lady in question—Miss Louisa Terry—and
her parents at her home at 19, Smalewell
road, Pudsey.

There could be no question, from her
appearance, of Miss Terry's possession of
good health, and her own testimony and
that of her parents confirmed the fact that
a wonderful cure had been effected by some
agency. They had no hesitation in attrib-
uting it to "Vitadatio." Miss Terry,
according to her statement, started taking
the medicine when she was too weak to lift
her arm in bed, and within a short period
she was able to get about and to attain a
measure of health she had not known for
many long years.

Mr. Thomas Henry Myton, of Swillington
Bridge, near Leeds, told our representative
that by the same remedy he was cured of
an abscess in the spine which had rendered
him a complete wreck; while a Leeds
business man stated that the medicine
cured him of hydatid tumours after twenty
years' suffering.

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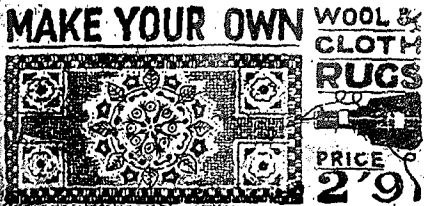
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